

1570
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A Sermon

*preached at the Tower
of London, the eleuenth
day of December.*

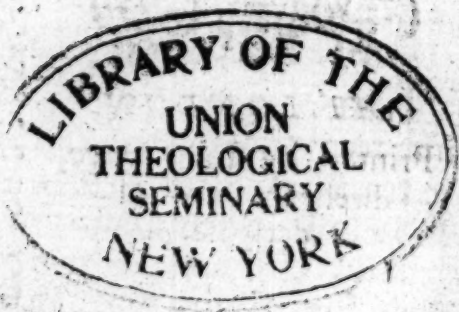
1569.



AT LONDON

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¶ *Cum gratia & Priuilegio
Regia Maiestatis, per
Decennium.*



NOV 11 1944
MOALPIN

John. 6. 34.

¶ Then they sayde vnto hym,
 Lorde geue vs euermore of
 this bread. And Iesus sayde
 vnto them, I am the bread
 of life: he that commeth vn-
 to me shall not hunger, and
 he that beleeueth in me shall
 neuer thyrste.



WE haue (dearely
 beloued in our Lorde
 & Sauour Christ) we
 haue in this portion
 of scripture to consider: first this
 petitio or request, which þe Jewes
 make vnto Christ in these wordes:
 Lorde geue vs euermore of this
 bread. Then, the answer that our
 Sauour Christ maketh agayne:
 I am the bread of life. &c. Their re-
 quest riseth of certaine woordes,
 spoken immediatly before, where
 Christ sayth: My Father geueth vn-

John. 6. 37.

3.ij.

to

G. H. East
 Oct 207 # 127 July 26, 1935 24/ (2070)

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to you from heauen the true bread. For the bread of God is he that cometh downe from heauen, and geueth life vnto the world. Through whiche woordes they breake out streight into this prayer: O Lord geue vs alwayes this bread. These woordes they doe not vtter with any good affection, or longing desires to bee partakers of the mercies, whiche are offred vnto all in Christ Iesu: but rather of a dispersed minde, drawen into contrary desires, seekyng by all meanes to fill them selues with happynes, and yet to ieste and scoffe at the doctrine of Christ. The thoughtes of theyr mindes are made manifest, both by these words of Christ:

Ioh. 6. 26.

Ye seeke me because you eate of the loaves, and were filled: and also by theyr owne woordes to the same effectte, where they say: Our fathers dyd eate Manna in the wildernes, likewise requiring **Christ** would

Iohn. 6. 31.

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so feede them still by miracle, and
then they would follow him. And
afterwarde also when Christ had
further taught them, he woulde
in no such sorte feed them deintely
on earth, but if they would eate of
the bread that he would geue, they
must renounce such fleshly concu-
piscence, crucifie themselves vnto
the worlde, and be with a liuely
fayth incorporate into his body,
then they should eate of the liuing
bread: as soone as they had heard
this, they murmured at him, shew-
ing that he was not the bread that
they did seeke for, and then decla-
red what was theyr scoffing spi-
rite, and sayd openly: Is not thys
Iesus the sonne of Ioseph, whose fa-
ther and mother wee knowe? how
came he down from heauen? Thus
dearely beloued, wee learne what
minde these men had, & would so
faine haue bene fed with the bread
of life. They would liue for euer:

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Joh. 6. 28. But they would lyue as they liste. They would follow Christe : but they would neyther hunger nor thirst. They would do the will of God : but they would not crucifie their affectiōs. They would come into heauen, but they would not be led by Iesus the poore Carpenters sonne. Their carnall fantasies beguyled them. Their scoffyng at Iesus Christ made their hartes so blind : and theyr desire of happynes was nothyng but the shew of theyr owne folie. Now let vs beware by other mens harmes. Let vs not fall after the same example of disobedience. If we byrnyng our carnall fantasies to the woorde of God, we shall neuer vnderstand it. The naturall man perceaueth not the things that are of God. Such grosse imaginations deceiued Nicodemus, that he knew not what it was to be borne a new. Such fantasies made blynde the woman
of

of Samaria, that thee knew not
howe to aske for the water of lyfe. Mar. 10.
Such carnal imaginations made 38.
the children of Zebedie to aske of
our Sauour Christe, they knew
not what. Yea all the disciples of Luke. 18.
our Sauour Christ, by such fleshy 38.
ly desires oftentimes vnderstode
hym not. And howe much more
ought we to take heede that haue
so barren hartes, not watered so
plēcifully with Gods sprite: whe-
ther shall wee be led, if we bring
vnto Gods word our sensuall ap-
petites: sure euē thether, whether
these Jewes are gone before vs,
to murmur agaynste Christe, and
despise his crosse. Let vs then take
heede whyle it is yet tyme, and in
obedience of Gods worde banishe
farre from vs our owne vndersta-
nding, and if we will be taught of
the Lorde God, let vs leade into 2. Cor. 19. 5
captiuitie all our own cogitaciōs,
and seeke no better estate for the

Gospell of God, then he him selfe
hath appoynted by his holy wise-
dome. Otherwise it will surely
come vpon vs, that came so long
agone vpon these carnall Jewes,
& we shall haue so good liking of
our owne delight, that we shall con-
temne the poore Galilean, & with
a proude countenance wee shall
thinke much scorn, that the Car-
penters sonne shoulde be our mas-
ter. This is that fruit & groweth
out of mans wisdom. Here it is
plainly testified in this 6. of Iohn.
It is testified in the Scribes and
Pharisees, that so often scoffed at
our Saviour Christ: in the soul-
dlours that vpon the crosse had
him in such derision: in the whole
multitude of the Jewes & stroke
him, and spit on him, and bid him
areade, who had hurt him. Thus
after that by carnall reason they
woulde needs iudge of Christe,
they grew more and more in hard-
nesse

Math. 27.
28.

Math. 26.
68.

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nesse of harte, till they thought it
good wisdom to speake so great
blasphemie. Such Gospellers
there were many in the primative
Church, that thought them selues
wise, in making a ieste of Christe.
So Iulianus the Apostata, whē
the Christians asked helpe against
all theyr iniuries: with mockes
and scoffes hee woulde aske why
they did complaine, when the Ga- *Math. 5.*
lilean theyr maister bad them do *49.*
good for euill: if any woulde take
away theyr coate, that then they
shoulde geue him also theyr cloke.
So many wicked Magistrates
spoyled the Christians of theyr
money, and woulde taunte them
merely with the saying of theyr
God: *Quod Casaris scis, Casari da.* *Prudence.*
Geue that vnto Cæsar, that thou
knowest is Cæsars. Such Gospel-
lers at this day, wee haue a great
many in Englād, & laugh smothly
in theyr sleeues, at theyr madnesse

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1. Pet. 4. 4. (as they thinke) that followe so earnestly y^e Gospell. So S. Peter hath borne witnesse generally of the wicked of all ages: that they shal thinke it much madnesse, that other will not runne to lyke effusion of riote: but let them alone, y^e seeke wyllyngly to go so farre astray. This is the tyme of they^r reioycing: The dayes of repentance are not yet come. When they haue done with they^r mockyng, them selues shalbe then mocked at, and for all they^r pleasaunt sportyng, they shalbe called to iudgement.

An other thyng I noted vnto you in y^e petition of these Jewes, and that was a desire of happines, which they wished to come vnto: and in y^e middest of they^r malice, yet an inward syghyng of spirite, that they myght once eate of the breade of lyfe. They pleased them selues exceedingly in fightyng agaynst Chyrste, and yet agayne in remorse

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remorse of conscience, they wished
to bee partakers of eternall lyfe.
And this is that sparklyng of the
grace of God, which is kindled in
the hartes of all mē, of whiche **S.**
John sayth, That Christ lighteneth **John. 1. 9.**
all men that come into this worlde.
Cayne had this light, when the
burden of his sinne seemed so hea- **Gene. 4. 13.**
vy unto hym, that it could not be
pardoned. **Esau** had this lyght,
when for losse of hys fathers bles- **Gene. 27.**
syng, he lyfted vp hys voyce and **38.**
wepte. **Pharaoh** had this light,
when in remembraunce of all hys
plagues he cryed at the last: The
Lord is righteous, but I and my peo- **Erod. 9. 27**
ple are wicked. The forcerers of **Erod. 8. 19**
Egypt, they had this light, whē God
rēfounded their wisdom in a most
vile creature, and they confessed
before **Pharaoh**: This is the finger **Math. 27.**
of God. **Pylate** had this light: **24.**
when he washed his handes, and
cried before al the Jewes, That he
was

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Act. 8. 13.

**1. Mach. 6.
12.**

was innocent from the bloud of
Christ. Simon Magus had this
light, when hee wondred at the
signes and miracles that were
wrought by the Apostles, & would
haue geuen money for the holy
Ghost. The Gentiles them selues,
they had all this light. Antiochus
when he wept for all the euill that
he had done at Jerusalem. Iulia-
nus whē he cried, *viciſti Galilae*, O
man of Galile, thou haſt gotte the
victory: Adrian at his death when
he ſpake vnto him ſelf, *Animula va-
gula, blandula, hoſpes comeſq; corporis,
qua nunc abibis in loca, nec vti ſoles da-
bis iocos, pallidula, rigida, nudula*. Brut-
us had this light, when the night
before he was ſlaine, he thought
he ſaw a ſpirite, that cryed thus
vnto him: *Ego ſum tuus malus genius*
Brute: hodie me in Phillippis videbis.
But what neede I (dearely belo-
ued) to make this long by exam-
ples? You your ſelues (I am ſure)
you

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you can witnes with this truth.
There is none of you so far geuen
ouer to vncleanes, but I am sure
sometime you say with these vn-
cleane Jewes: O Lord geue vs one
day the bread of life. This is þ̄ tri-
umph that vertue hath ouer vice,
that where soeuer she is most ha-
ted, there she is often wished for.
And this is the great punishment
that God bringeth vpon the wic-
ked, euen as the Poete sayd: *Vir-*
tutem vt videant, intabescantq, relictā,
that though they loue not vertue,
nor can not like to follow her, yet
they should pine away with a lon-
gyng desire after her. And this I
am sure, it striketh deepe, & wound-
deth the conscience of the wicked,
Though they haue set their harte
as an Adamant stone, and made
their face like flint, yet grace per-
seth throughout their cōcupiscēce,
& they say sometime, þ̄ way of ver-
tue is better. There was neuer
so

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A Sermon.

Jac. 5. 2.

Plal. 37. 21

so impure and dissolute an adulterer, but he hath said sometyne: the chaste body is beste. There was neuer so blasphemous, nor vyle a swerer, but sometyne he hath tumbled at Gods Maiestie. There was neuer man so proud and ambitious, but sometyne hee remembreth hee is but earth and ashes. There was neuer such an vsurer, nor couetous wretche, but sometyne he thinketh his gold & siluer shall canker, & the ruste of it shall be a witnes agaynst hym. There was neuer so riotous a person, sumptuous & prodigall, but sometyne hee condemneth hys owne doyng, and sayth with the Prophet: The vnrighteous man boroweth and payeth not agayne. And what should I say moze? There was neuer so hygh mynded nor bayneglorious a kynge, but hee hath somtime thought his crown would fall from his head, and the crowne

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erobone of righteousness was better, whiche was in the kyngdome of heauen. And this dearly beloved, as it is in a wicked lyfe, so likewise it is in corrupt Religion. Truth that is strongest and ouercommeth all, in Religion forceth the enemy oftentimes to confesse her. There was neuer papist that so magnified merites, and talked of hys workes of supererogation, but oftentimes in his conscience he would surely confesse, That when he had done all, yet he was vnprofitable. There was neuer any so great an enemy to faith, but whē his conscience was touched with the grief of sinne, he would cry a loude: Fayth alone doth iustifie. There was neuer (I am sure) papist yet so drunken, that made so much of all hys fleshy woozhyppynge, of Organes, and singing: of altares and altareclothes, of francomsence, and sweete smellyng

Luke. 17.
16.

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Esa. 1. 12.
Ioh. 4. 23.

lyng sanours: of banners & streamers: of goodly tunes and melody: of siluer crosses and chalices, but he hath sayd sometyme, Who required these thinges at our hands: the true worshippers do worshyp in spirite & veritie. There was neuer Papist in so deepe a sleepe of pardons and of Purgatory, but hee hath surely sayd it, such weake engines can breake downe but paper walles, and such cold water can quenche but paynted fyres. There was neuer Hope nor generall counsell so desperately bent to set by worshipping of Images, but theyr owne hartes haue often cryed within them: They haue mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smell not, they haue handes and touche not, they haue feete and walke not: thou shalt not bow downe to them, nor worshyp them. There was ne-

Psal. 115. 5

uer

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uer Baptiste so blynded with the
great absurditie of transubstan-
tiation, but some tyme seying the
woyne in the chalice, he hath bene
astrayde to say: by this and by no-
thing els, let my sinnes be washed,
and seying the cake in the Priestes
handes: thou alone hast redeemed
me, and alone by thee I looke to
be saued. This doubt ye not (Dear-
ly beloued) is the working of the
Lorde in the hartes of all his ene-
mies. Refuse hym how ye wyl
in lyfe or in Religion, you shall
carie day and nyght a witnesse in
your brest agaynst your selues, &
your hartes will condemne you,
that cry euermore agaynst you: y
wosp vnto true happynes is nei-
ther by sinne nor superstition, nei-
ther by open rebellion, nor yet by
accursed idolatrie. And thus farre
out of this petition of y froward
Jewes I haue noted vnto you,
what I haue thought best for our

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common instruction. The Lorde
graunt vs that wee make the like
request, but with a better spiritte,
and pray euermore vnto him: O

Ioh. 6. 34. Lorde geue vs alwayes the bread of
life: Now let vs consider the other
part, which (I sayd) is the answer
of our Saviour Christ, in these

Iohn. 6. 35 wordes: I am the bread of life, hee
that cometh vnto me, shall neuer
hunger: and he that beleueth in me
shall neuer thirst. Out of this place
(dearly beloved) I will note vnto
you, as the text geueth me occa-
sion these three pointes: first who
is the bread of life: then, by what
meanes he is eaten: and thirdly,
what fruite cometh of such su-
stenance. who is this bread,
Christ sheweth in these wordes:
I am the bread of life. By what
meanes hee is eaten, it is shewed
in these wordes: He that cometh
vnto me: He that beleueth in me,
what fruite cometh of it, it is
shewed

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shewed in these wordes: He shall
neuer hunger, he shall neuer thyrste.
I am the bread of life. These wordes
they signifie thus much, that in
Christ alone we haue life, and all
confidence of saluation, it must be
grounded on him, & on none els.
Christ crucified is a continuall sa-
crifice of reconciliation, standing
between God & vs, so that what
so euer grace, mercy, and peace is
poored vppon vs by God the Fa-
ther, it commeth downe through
the body of Christ vpon the crosse:
and what so euer ioy or comforte
wee can haue in being vesselles of
mercie, thus it is made perfecte:
when with a liuely faith we looke
through Christ crucified, and so go
with boldnes vnto the throne of
grace. Thus Christe is called the
bread of life: the food of our soule,
& nourisher bp of our consciences
to a perpetuall quietnes. This the
scriptures testifie most plentifully

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Math. 11.
28.

in all places witnessyng, that
when soeuer wee feele our selues
hungry, that is, Labouring & heauy
lodē with the burden of our sinnes,
we must come vnto Christ: and hee
will refresh vs. Fro our first father
Adam vntil the last man that shal
be borne vppon earth, neuer was
nor shalbe one þ shal finde other
foode of life. Adam by whose sinne
we were all condemned, when he
was cast out of Paradise, that is,
out of Gods fauour and the place
of rest, he could not feede his soule
neither with the labour of hys
handes, nor with the sweate of
hys browes, but the first foode of
life he found in it this promise, that
the seede of the Woman shoulde
tread down the head of the serpent.
Abraham, Isaac, and Iacob in all
theyr wandryng iournepes, they
liued not by this, That their poste-
ritie should bee multiplied, and en-
ioy a land that flowed with milke &
hony,

Gen. 3. 15.

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hony, but this was the breade of
lyfe, that made theyr harte glad,
even the sighte of Christe, and by
this promise every one of them
liued: In thy seede all the nations
of the earth shall be blessed. The
law that came after, and taught
vs true obedience, we learned no-
thing by it, but the knowledge of
our sinne, nor it wrought nothing
in vs, but the multiplying of our ini-
quitie. The lawes and ordinaun-
ces, which were in meates and
drinckes, and carnall rites and ce-
remonies, they could not feede the
conscience of him that did the ser-
uice: the sacrifices and offringes
were not such, & they could geue
vnto vs the foode of life: It was al-
together vnpossible, that the bloud
of Bulles, and Goates shoulde take
away finnes, but so farre the Law did
feede our soules, as it shutte vs vp in
the faith that should be reueiled, and
led vs as a scholeraaster vnto Christ.

Gen. 12.3.
and 26.

4. and 28.

14.

Rom. 7.7.

Rom. 5. 20

Heb. 9. 9.

Heb. 10. 4.

Gal. 3. 24.

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The Prophetes that came after,
rapled by of God to teach his peo-
ple, they shewed no other marke
to looke on, nor other hope to lyue
by, but that child that should bee
borne vnto them: And that sonne
that should be geuen them, whose
name was wonderfull, counseler, the
mighty God, the everlasting Father,
the Prince of peace. The Apostles
& Euangelistes now sent in these
latter dayes for the worke of the
ministry, To gather together the
Saintes, and buylde vp the body of
Christ, they feede vs not with the
foode of our owne woorkes or
welldoing, but to make our sayth
strōg, and the promise of God sure,
they tell vs: Christ is our peace, and
there is no other name vnder hea-
uen geuen vnto men, by whiche we
shall liue, saue onely the name of Je-
sus Christe. Thus Christe is our
bread of life, and if we will build
our selues vpon Abraham, Isaac,

Elu. 9. 6.

Eph. 4. 11

Rom. 4. 16

Eph. 2. 14

Act. 4. 12.

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or Jacob, to be of their posteritie,
if we will be led by the lawe and
the Prophetes, by the Apostles &
Euangelistes, to finde the foode of
lyfe: if we heare Christ him selfe, or
wil be his disciples, the this is our
Religion: Christ is the bread of lyfe,
to to wretched haue the preachers
bene & haue called you from this
bread, to feed you with theyr cor-
rupt leauen, from this fountayne
and wellspynge, to their owne pud-
dles that can holde no water. Thus
they haue all done that haue led
you any whether sayng to Christ
alone, & haue taught you to pray
vnto saintes, aungels, or archaun-
gels to be your mediators, that
haue tolde you of iustification in
your own workes, that haue sold
vnto you theyr Masses as sacrific-
es propitiatory for the quicke and
dead, that haue bid you truste in
pardons, and indulgencies for re-
mission of synnes, & haue brought

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you vnto the Pope, a sicke head of
an ill disposed synagogue, to hang
your fayth vppon his fleene, that
haue told you of general Councels,
they coulde not erre, but what
so euer they shoulde decree, you
shoulde receaue it, as the holy E-
uangelists. Thus haue these mon-
sters spoken, and thus they haue
deluded you, and yet they say still:
wherein haue we offended? But
the Lord be prayesed, that hath de-
livered vs out of the kingdome of
such darknes, and brought vs a-
gaine into the light of his Gospel.
Let vs nowe walke in it accor-
dingly, and confesse Christ alone
to be the bread of life. The second
thing that I noted vnto you in
this aunswere of our Sauour
Christ, is, how we do eate of this
bread, & that (I sayd) was shewed
in these wordes: he that cometh
vnto mee: he that beleueth in me;
To come vnto Christ: to beare in
Christ

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Christ, this is to eat Christ, so that
we may wel say as S. August. sayd:

Quid paras dentes aut ventrem? crede,
et manducasti. It is no need to prepare
tooth or belly, belcve, & thou hast
eaten. But here (dearly beloved) I
*August.
tract. 25.
Upon the
sixth of
John.*

must first admonish you, that this
place, nor this vi. chapter of John,
is not meant of the Sacramente,
as some Popish interpreters have
ignozantly told you. The Sacra-
ment is not yet instituted, nor any
now present knewe whether hee
would euer ordaine any such Sa-
crament of his body & blood, or no:
So that if he had spoken thereof,
he had tolde them of that, which
they could not vnderstande. But
this Christ doth, without all con-
sideration either of Sacrament,
or no sacrament. He telleth them
how, and by what meanes his bo-
dy can be eaten, whether it be in
your inward sayth, when secretly
and with your selfe you feede vpon

B.v.

pon

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pon his body, or whether it be in
outward signe or Sacramente,
which is a helpe of our infirmitie,
the more lively to tast of his mer-
cies. There is but one & the same
way, neyther to eate his flesh, nor
to drinke his bloud: the whiche
way playnly and expressely here is
deliuered vs by Christe, that wee
neede not to erre except we will.
And this was Christs great mer-
cy to prepare the hearts of his chil-
dren, that they should not be of-
fended with any manner of vn-
derstandyng, when they should
heare in the institution of the Sa-
crament, take, eate, this is my body.
They are before well instructed,
and they knowe what to beleue.
The grosse and carnall fantasies of
transubstantiation, could not
disquiete them. They knew there
was no way to eate Christ, but to
come vnto him, nor to drinke hys
bloud, but to beleue in hym. And
this

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this fayth was the more precious,
the further of hys bodely presence
was remoued from them . They Heb. 11.
knew fayth was the taking hold, and
substaunce of thyngs we hoped for,
and the sure apprehension & prooffe
of thynges that were not seene . So
that they knewe how to feede of
hys body, with great boldnesse to
lift vp theyr soule , and take holde
of hys mercy that sitteth in hea-
uen at the right hand of hys fa-
ther. whence vndoubtedly all the
merites of his passion do presently
flow vpon his poore children hys
conflicttes and agonies with sinne
and condemnation , to set vs free
from Gods wrath & displeasure.
and all his obedience shewed here
in fleshe , from his corporall, reall,
and substantiall body , commeth
downe vpon vs , to cloth vs with
righteousnes , that wee may be
found unblamable before hys fa-
ther. Thus much the Disciples wel
vnder-

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vnderstooke, and they murmured
not at these wordes : this is my
body . Thus much let vs learne
out of this place against we come
vnto the sacrament ; that to come
vnto Christ: & to beleue in Christ:
that is, truely to eate Christ. This
being proued true vnto you, you
will soone set your selues free from
all popish idolatrie. And how true
it is: marche well (I beseech you)
what are the wordes . I am (sayth
Christ) the bread of life: he that co-
meth vnto me shall not hunger. If
Christ had spoken still properly,
according to y^e metaphoze , he had
sayd this : I am the bread of life,
he that eateth mee , shall not hun-
ger. Now he himself hath sayd: he
that cometh, in stead of this, he
that eateth: if you will beleue him,
you must needes confesse it . To
eate Christ , is, to come vnto him.
So in this other sentence: He that
beleueth in me, shall not thirst . If
he

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he had kepte & proprietie of speach,
he had sayd thus: he that drinketh
of me shall not thirst. In stead of,
drinketh, he sayth, beleueth, and
therefore it is moſte certaine, to
drinke of Chyiſte, is to beleue in
Chyiſte. So that this is now an
vndoubted truth, to eate Chyiſte,
to drinke Chyiſte, to come vnto
Chyiſt, to beleue in Chyiſt, theſe
are all one. And who hath eares
to heare and heareth not this, or
whoſe iudgement is ſo blinde that
he can not perceaue it? Compare
the ſayings of Chyiſt in this chap-
ter: you can not (if you wil not) be
deceyued. He that beleueth in me *Ioh. 5. 24.*
hath euerlaſtyng life. And after. He
that eateth of this bread, hath euer-
laſtyng lyfe. Except ye eate the fleſh
of the ſonne of man, and drinke his
bloud, you haue no lyfe in you. He *Iohn. 5. 10*
that beleueth on him that ſent me, *Iohn. 6. 53*
hath lyfe euerlaſtyng. You will not
come vnto me that you may lyue,
who

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who seeth it not heere, to eate
to come, to beleene, is all one.

Joh. 6. 54. Agayne: He that beleueth in me, I
will raise him vp at the last day. And
he that eateth my flesh, and drinketh
my blood, I will raise him vp at the
last day. After all those sayings of
eating his flesh in deede, and drin-
king his blood in deede, at which
the Capharnaïtes were offended,
& diuerse of his Disciples forlooke
hym, Christe sayth then vnto hys
Apostles, will you also go away? As
if hee should haue sayd, are these
woordes so straunge that you also
will be drinen away? Vnto which
Peter answered: Lord to whom
shall we go, thou hast the wordes of
eternall life, & we beleue and know,
that thou art Christ the sonne of the
living Lord: Loe here, how **Saint**
Peter him self, of whose name the
Bope braggeth so much, and yet
utterly renounceth hys sayth. **S.**
Peter (I say) vnderstandeth all
these

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these wordes of lyfe, of the eatyng
and drinking of Christes flesch and
hys bloud, hee expoundeth them
thus: to beleue in Christe, and to
know him to bee the sonne of the
lyuyng God, euen as Christe hym
selfe had before taught hym: The
wordes that I speake are spirite and
lyfe, it is the spirite that quickeneth,
the fleshe profiteth nothyng. If all
this be not playne enough, looke
yet, and let S. John expound hym
selfe. Here Christ sayth: He that
eateth my fleshe, and drinketh my
bloud, dwelleth in me, and I in hym.
The same S. John that wrote
this, sayth thus agayne: Who so ^{1.} John. 4.
confesseth, that Iesus is the sonne of ^{15.}
God, God dwelleth in him, and he
in God: whereby it is playne, he
that confesseth thus of Christe, he
eateth hys flesch and drinketh hys
bloud. This (dearely beloved) is
no new doctrine, but taught by
Christe, receyued by hys Apostles,
writ-

written for all ages by hys holpe
Euangelistes, now preached to y
comfort of all true Christians, and
in the primitive Church beleued
of all the holy fathers. I would
alledge you theyr owne sayings,
but that the tyme passeth, and you
haue them plentifully set out vnto
you, you may read them when
you will. These places alledged
out of the Scriptures, one expou-
nding an other, they are the surest
witnesses, to know the meanyng
of the holy Ghost. And what if
here I should reason out of our
Christes owne woordes to proue,
there can bee no transubstantia-
tion. He sayth for prooffe, that hys
naturall body is risen. See my
Luc. 24. 33. handes and my fecte, touch me and
handle me, it is euen I. Seyng
Christe, wyl haue our senses to
iudge of his body, let vs do so. Se-
feele, touche, tast, is it aught but
bread: this argumēt me thinketh

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is good and well warranted by
Christ himselfe; and it seemeth not
to onelp to me; but **S.** Augustine
thought so nowe a .xj. hundred
yeare agone. See, *De doctrina Chri-*
stiana lib. 3. cap. 16. & there you shall
finde it. But the tyme passeth, and
I will come vnto that; that I
thinke you looke for; and whiche
the hope hath made the substance
of all his masses. Christ saith thus
Take, eate, this is my body. And **Math. 26.**
what then? is there any obscuritie
^{26.}
in these wordes? Is it not open
and playnly spoken, what it is to
eate his body? are not his disciples
well taught? knew they it not long
before? Is it plainly sayd: this is
my body; so is it not playnly ex-
pounded; these wordes are spiritu- **Joh. 6. 14.**
allysed. No man can here be of-
fended; but he that is dull of hea-
rnyng, and hath not harkened be-
fore to the wholesome doctrine of
truth. But you will say; why could
C. j. not

not Christ as well haue sayd: this
 is a figure, or signe, or token of my
 body. I am sure. For these
 wordes are without danger, that
 his Disciples should dreame of too
 substantiatio: they are so assured-
 ly taught before howe they should
 eate or drinke Christ. Then I say,
 this our Sauour Christ did chose
 to speake, to shewe his great and
 aboundant loue toward vs, that
 wee should be so fully perswaded,
 that he were our head, and we his
 members, as if hys naturall and
 reall body, were substantiallye
 within vs, that we should knowe,
 what so euer we could wishe from
 hys mercy to comforte vs, by this
 Sacrament or conuenante of his
 mercy, wee should so assure our
 selues of it, as if we eate hys very
 flesh, or drinke his naturall bloud.
 The lyke phrales or speeches are
 plaine and ofte in the Scripture.
 Christ is our head, and we his mem-
 bers,

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beets, he dwelleth in vs, and wee in
 hym. He is the corner stone, & wee
 are the building vp. He the vine,
 and wee the branches. His body
 is the meate, and wee the eaters;
 whose harte is so dull that is not
 stirred vp with these speeches? of
 who vnderstandeth not by these
 speeches? Christ would shew the
 abundance of his loue toward vs,
 and the great boldnes that Christ
 will haue vs to put in hys mercy.
 As for transubstantiation, it is so
 strange from the sense of the Scri-
 pture, that if the Pope had not
 bene, I thinke it neuer had bene
 thought of. And if the Councell of
 Laterane had not bene, it had ne-
 ver bene named. But let vs waite
 the wordes a litle, and confesse
 the truth these late Popish folies.
 Christe sayth, take, eate, this is my Math. 26.
 body. But the Pope sayth, take
 not, eate not; sitte a farre of, and
 looke on, fall downe and worship.

02. 1. 1972

Math. 26.
27.

1. Col. 11.
16.

This is my body, & this is not, this
their maner of preaching. How
could this haue bene your in-
struction of practice, when you came to
the Sacramente, or as you tra-
der called it, the Sacrifice of your
Mass? Christ sayth, Drinke you all
of this, this is my blood. The Pope
veterly Denyeth it, & proueth it by
good reason. This body (sayth he)
can not be with his blood: there is
concomitantiæ, the one followeth
the other, and therefore you shall
not drinke it, yet it is his blood.
Christ sayth, as ofte as you do this,
preach forth the death of the Lorde
vntill he come. The Pope sayth,
that is not necessarie. If you
say Masse daily, it skilleth little,
though you preache not once in a
yeare. what maner of vicar call
you this man, that dispenseth his
masters doctrine thus deceitfully?
or what hope can you haue of true
substantiation, when it hagerh his

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his credit, & Dealeth thus vnfaith-
fully: O (dearely beloued) be not
deceined. These thynges be to
playne to be dissembled. It is hys
obane mouth that speaketh these
thynges, which sayth he can doe
eris: I wold be that there is no
truth in hym, and that lauer he
doeth it is agaynst Christe, and his
eternall Gospelles for the wordes;
wher in my bodye (I trust) I haue
pretendyd, they be not wordes of
evill: I to make you beleue the
thing that is not: the meaning is
playne. The bread is a warrant, a
pledge vnto you, that as sure as
you eat it, whiche is the signe: so
sure your fayth feedeth on all the
fruytes of hys passion, and the
righteousnes, and true holynes of
hys humayne bodye couereth all
your synnes before God by fa-
ther, & clothech you coude about
with joy and gladnes. These are
the riches of Gods aboundant

graces; which make the poore pe-
nitent sinner to seeme more glo-
rious, then all worldly treasures.
This is the secret Manna with
which God feedeth his elect, & ma-
keth the hungry hart more glad &
topful, then all the bread of Prin-
ces. These riches they haue spars-
led you of, that haue sold vnto you
so deare they: transubstantiation.
This foode they haue taken from
you, & haue fed you so long with a
fantie of Christes naturall body,
for the wordes; this is my body;
are not straining. Such phrases in
Scripture are euer bled vpon this
occasion. In the 22. chapter of Genes
Jacob calleth his altar the mightie
God of Israell: yet his altar was not
God; but set by for memorie how
mightely God had preserved him.
In the 11. of Exodus God spake
vnto Moses of the passover. This is
the wordes passinge over; yet it was
not the palle over, but the sacrifice

Gen. 24.
20.

Exod. 12.1.

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of the Lordes paffouer; when in
killing the first borne in the lande
of Egypt, he paffed ouer the hou-
fes of the children of Iſraell. In
the 7. chapter of Leviticus, where
God ſpeaketh to Aaron, & ſhoulder
and breaſt of the ſacrifices for hys
portion, he ſaith thus: this is the Leuit. 7. 31
anoynting of Aaron, yet the breaſt
and ſhoulder of the beaſtes, were
not the oyle wherewith Aaron was
anoynted, but a ſigne or token of
his anoynting. In the 6. of Nu-
mery, when God ſetteth forth the Num. 6. 71
law of the Nazarites, hee forbid-
deth them to defyle them ſelues at
the death of theyr father, mother,
brother, ſiſter, & added this claule:
Because the coſecration of hys God
is vpon his head. Yet the heare vpon
hys head was not hys confe-
cracion, but the ſigne of his confe-
cracion. In the 5. of Numery,
where God ſetteth forth the law
of gelouſie, the water whereby the

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Num. 5. 21, woman is tryed, is called often the
cursed water, and yet the water
was not cursed, but shewed the
woman to bee accursed & detestable.
In the 19. of Deuteronomie,
speaking of a false witness, both
parties are byd to stand before the
Lord. Yet he meaneth before the
Priest, in whose brest was
Mum and Thummim, a lyuelie representation of the Lord. In the 26.
of Deuteronomie, teaching what
they shall doe that offer their first
fruites, it is written: Thou shalt
say this before the Lorde: Yet he
meaneth before the altar, a present
signe of the Lord. Oftentimes in
the law, the Arke is called the Lord
God. Yet the Arke was not God
but a lyuely representation of the
Lord God. In the 17. of Genesis,
God speaketh of Circumcision this
is my couenaunt. Whiche yet God
hym selfe expoundeth in the verse
folowynge, this is the token of my

Deut. 19.

17.

Deut. 16. 9

Deut. 31. 11

Gen. 17.

10. and 11.

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conduant. And what can be more
plaine the this? so S. Paul saith:
the rocke was Christe. *1. Cor. 10. 3*
But Christe
was not the rocke that was in
Horeb: but the water of the rocke
was the signe of Christes blood,
whiche quencheth the thirst of all
his elect and chosen. So S. Paul
saith Baptisme, *Tit. 3. 5.*
washing of the new byrth:
yet water doth not regenerate,
but the holy Ghost. In hundred
such speeches you haue in the scrip-
ture, where the signe hath the
name of the thing signified. And
how are you so bewitched, that in
this one sacrament of the body
and blood of Christe, you can not
heare that phrase which is so usual
in the scriptures? But so it is. S.
Pauls prayer hath taken effecte
in the Popish kingdome: he that is
ignorant, let him be ignorant still. *1. Cor. 14.*
But I hope (dearely beloved) bet-
ter of you. God I trust hath lighte-
ned

A Sermon.

ned you, and you do vnderstand
his holy scriptures. You will come
in spirite and truth to these holy
misteries, and you haue forsaken
your old leauen of all Romishe I-
dolatrie. Now a worde or two of
the fruite of eatyng and drinkeyng
Christ, & so I will make an ende.
To eate & drinke Christ, is, as I
haue sayd, to come vnto Christ, to
beleue in Christ, and the fruite of
this is: he that cometh vnto him,
he shall not hunger. Agayne, and he
that beleueth in hym, shall not thirst
any more. This (dearly beloued) is
that great fruite, that vnspaken-
ble benefite, that endlesse mercie,
whiche they tast and eate of that
labour, and are laden and come
vnto Christe. My young can not
expresse it: your eares can not heare
it: our hartes can not imagine it;
what is þe fulnes of ioy þe springeth
out of this fontaine. To thirst
no more, to be no more an hun-
gred,

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god, is to see God as hee is, and
to contemne the world, to haue al
teares wiped away fro our eyes,
and be no more sorrowful, to haue
the glorie of God to shyne vppon
vs; & no more to regarde the light
of Sunne or Moone. This shalbe
then perfect, when Christ shall ap-
peare in glory and maiestie, and
we shall bee clothed with righte-
ousnes and immortalitie. Now in
this body of sinne, this happynes
is tasted of, when we feele the spi-
rite of adoption to reie vnto our
spier. Abba Father. When the
marriage of Ihesus Christ do for-
pass the innerman, that we see
and feele the Kingdome of heauen
pictured in our consciences, when
with a greate and longyng desire,
such as the harte longeth after the
water brookes, we cry with Saint
Paul: *Cum desideramus*. when we be
soughed inwardly, and say with
the saintes in reuelation. Come
Lord

Gala. 4. 6.

Psalm. 12. 51

Psalm. 86. 23

Apoc. 22.

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Lord Iesu, come quickly. These are
the beginnings of those everlasting
joyes, that can never be made full
1. Cor. 15. 63. till this mortalitye have put on immortalitye,
and this corruptible, incorruption; and we have geuen
into our mouthes, the songs of
1. Cor. 15. 55. our triumph: O death where is thy
Apoc. 14. 3. stinge? O hell where is thy victory?
The songs of our ioy, such as none
can vnderstand, save the hundred &
four and forty thousand, who are
bought from the earth. He that eateth
of Christ to this purpose, hee
is nourished, and he that drinketh
of Christ to this purpose, hee is quick-
ened. With this meate and drinke
Gene. 12. 1. Abraham was filled, when he for-
sooke his fathers house, his kindred,
his countrey, to go into a land that
God would shewe hym. With this
meate and drinke Moses was filled,
when hee rather chose to be a mis-
erable seruant among hye brethren
of Israel, then to be a mighty Prince
in
b101

A Sermon.

in the court of Pharaoh: With this ^{Phil. 3. 11}
meate and drinke was Dauid filled; ^{1. 21. 107}
when he wished rather to be a doo-
keeper in the house of God, then to
dwell in the Pallaces of Princes:
with this meate and drinke was
Paul filled, when he sayd; hee ac- ^{Phil. 3. 8.}
counted all the worlde as doong,
that he might winne Christ. with
this meate & drinke who so euer
is filled, hee will forsake father and ^{Matt. 19.}
mother, brother and sister, wife and ^{19.}
children, house and landes, yea euen ^{Luke. 14.}
his owne soule, & take vp his crosse ^{16.}
and followe Christ. The reueren-
diance of immortalitie that Christ
shal geue vnto him, will make him
happely to confesse, & this lyfe is but ^{1. 21. 107}
a momēt. The length of his dayes
that liueth for euer, will make him
behold his owne body, and say: all ^{Esay. 4. 6.}
flesh is grasse. The glory of his ma-
iestie that shineth worlde without
ende, will proue the glory of man to
bee, but as a floure in the felde. It
will

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11. 2. 126 will make hys harte to cry often
Joh. 16. 34 within hym: Lorde feede vs euer
with this bread. And sure (Dearely
beloned) the cause is soone espyed,
why the worlde is so drunken,
with these transitorie vanities:
11. 2. 126 they neuer felt what the thynges
are, that abyde for euer. He neuer
tasted of Christ that hungrerh and
thirsterh after vayne glory, to be-
et. disc. come honorable in this world. He
et. 1. 380 neuer tasted of Christe, & heapeth
et. 1. 380 by siluer and gold, and can not tel
for whom hee gathereth it. He ne-
uer tasted of Christ, that spendeth
hys dayes in wantonnes, and
harkeneth not to the sentence that
Luke. 16. 2. shalbe spoken vnto hym: Come,
geue accompte of thy stewardshyp.
He neuer tasted of Christe, & hath
et. 1. 380 hys eyes open to behold vanitie, &
seeth not Christe crucified for hys
sinner. He neuer tasted of Christ,
that hath his eares open to all vn-
godlye soundes, and heareth not
the

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the Trumpet that one day shall blow a loude : Arise ye dead, and come vnto iudgement. To be short, hee neuer tasted of Christe that is not crucified vnto the world, and the worlde vnto him, so farre that synne raygne not in hys mortall body. The Prince neuer tasted of Christ, & putteth the glory of hys court in concupiscence, in pride, in blasphemie. The noble man neuer tasted of Christe, that braggeth & boasteth of hys parentage, and knoweth not & he is but dust. The magistrate neuer tasted of Christ, that suffreth this great cardyng & dising, that leaueth sinne unpunished, & vertue unrewarded. The Man or woman neuer tasted of Christe, that cryeth not in spirite: O Lorde thou art myne inheritance. The Father of all mercie, and God of all consolation, strengthen vs with his grace, that wee may tast of Christ. Amen.

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